

Boston, April 1, 1843.

Dear bro. Wright:

105 - Can you tell me when the time will come that "there shall be no more sea"? Probably, in a literal sense, never. Yet I would that the Atlantic, "that great and wide sea, wherein are things creeping innumerable, both small and great beasts," were not rolling its billowy barriers between us! Not that I do not want you to be in England, but that I want you to be in America. A separation so wide, though not incompatible with the unity of the spirit, is a severe trial. But I will not complain so long as I know that you are laboring in the vineyard of the Lord, and endeavoring to promulgate the great, vital, all-embracing truth, that all mankind belong to one brotherhood, and constitute one family. Your mission is one of love and peace, marred by no selfish considerations, restricted by no geographical boundaries, governed by no sectarian motives. Its object is to reconcile all people, that they may be "no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; built upon the foundation of the apostles and prophets, Jesus Christ himself being the corner-stone." Nevertheless, benevolent as it is, and much as it is needed in every part of the earth, it will subject you to the contempt of some, to the hatred of others, to the opposition of the great multitude. But you know the conditions — "no cross, no crown." May your zeal be unquenchable, your faith strong as the pillars of the universe, your courage equal to every emergency.

It is difficult to determine, whether England or America demands the liveliest sympathy. Both are laden with iniquity; both are perverse and desperate in heart; both are full of the elements of self-destruction. England has more suffering and poverty universally diffused among her population — more ignorance and degradation — more governmental oppression and religious bondage. But England is not cursed by slavery. That diabolical system, which embodies more crimes, calamities, woes and horrors than any other devised by Satanic subtlety, belongs to America. It is her curse, her opprobrium, her destroyer. Is it in the course of destiny, that both England and America shall perish? As nations, with rival governments based on murderous violence, unquestionably it is. They both take the sword, and in process of time they will both perish by the sword; and great and terrible will be their fall. But, as in other cases of national retribution, a remnant shall be saved, who shall stand forth as witnesses for God, to testify against all dependence on an arm of flesh, and in favor of recognizing the Prince of Peace as the honored one whose right it is to reign "from sea to sea, and from the rivers to the ends of the earth." Surely, the sword shall not devour for ever, but love shall finally subdue all things.

Since you left us, but little has been said or done on the subject of non-resistance, as a distinct enterprise; yet it is certain that the good seed which has been scattered so liberally, especially by yourself, is destined to bring forth an abundant harvest. The question of capital punishment is attracting special attention at this time, and during the present year will be more thoroughly discussed than it has been hitherto. The debate in New-York between Cheever and O'Sullivan, — the former in favor of the gallows, the latter for its abolition, — will lead to extensive inquiry and conversation on this subject. I wish I could send you Cheever's argument, by the steamer of to-day; but I have not been able to procure a copy of it in pamphlet form, in which it has made its appearance in New-York. The committee in our State Legislature, to whom our petitions against capital punishment were referred, have reported unfavorably, and their report has been adopted. The A. E. Partition, N.Y. Evangelist and Observer, and other papers of this stamp, are rampant in their zeal to uphold the gallows. But that relic of barbarism, I trust, is soon destined to be swept away from the soil of Massachusetts. Imprisonment for life is the substitute proposed; but this is equally at war with the spirit of Christianity, though, for the time being, it would be an indication of progress. In the order of human advancement, the abolition of the gallows must precede that of imprisonment.

A new question has been started, and is urged with some zeal on the consideration of the people, in relation to the right of individual property. Bro. Collins is the most active in this movement, and will probably resign his anti-slavery agency in the course of a few weeks, in order to devote himself exclusively to its promotion. Of his benevolent desire to aid and bless our suffering race, I have no doubt; but I do not think his judgment is sufficiently solid, or his moral perceptions sufficiently clear, or his system of moral philosophy sufficiently Christian, to render him a safe and successful leader. He seems to be an earnest convert to Robert Owen's absurd and dangerous dogma, that men are "the creatures of circumstances" — not sinful, but unfortunate — not inwardly corrupt, but outwardly trammeled — and that it is by association alone, in a distinctive community, formed on the basis of equal rights and equal property, that the regeneration of the world is to be effected. His theory is, that it is as wrong, for principle, for one man to claim absolute ownership to his hat or his coat, as it is for another to claim a human being as his property.

for human beings to buy and sell to and of each other, even on terms of exact reciprocity, he regards as a wrong, and contends that every body should help himself, according to his necessities, (he being the sole judge,) whenever the means of subsistence and comfort exist. This, he thinks, should be universally agreed to all. Of course, he does not advocate the taking away from another of any thing against his consent. I only give you his theory. Time and room forbid my saying any thing more.

I have not heard from your family since you left, but presume they are well. They, doubtless, keep you apprised of their situation.

Our friend Joshua Coffin is at present in this region, lecturing to good acceptance respecting the tour that he made to the South, two or three years.

Wendell Phillips, Edmund Quincy, the Chappmans, the Westons, the Southwicks, &c. are all well as usual, and nothing special has transpired in our social circle to communicate to you. You are remembered with much affection by all, and all as one desire to have an abiding-place in your memory. Some of them will write to you very shortly - probably by the next steamer.

As to my home concerns, we are still at home but think soon of removing to Boston, and occupying our friend C. G. Loring's house at the South end. Ever since we have resided at the port, in the house which we now occupy, (though you know it is very pleasantly situated,) we have had some one or more of the members of our family sick. All have been sick, in turn - two (bro. James and sister Mary) have died. Mrs. Benson has just recovered from a severe illness, and sister Ann is now confined to her bed, and is in a precarious situation. She may not survive many weeks. You will not wonder, therefore, that we deem our situation an unhealthy one, and think it prudent to change our place of residence.

Georgia, Willie and Wendy all keep you in lively remembrance, and long for an opportunity to hug and kiss you.

Give my kind remembrances to dear Elizabeth Pease, and all the other dear friends.

Yours, affectionately,

Wm. Lloyd Garrison

P.S. Write to me as often as possible. The postage I will 106 most chearfully pay.

[13] I hope you will be a looker-on, in the gallery, at the London Anti-Slavery Convention, in June. Colver, Phelps and Leavitt have been appointed, by the "new organization" clique, to attend as delegates, and will accept the appointment, provided they can raise the funds. I have no doubt that Phelps and Colver feel specially desirous to visit England, in order to injure our influence, and stir up ~~as much~~ sectarian enmity against us, as much as in them lies. I hope you will carefully note their proceedings. The former has been very sick, and for a time it was doubtful whether he could recover, but he is now better, and would like a sea-voyage for the benefit of his health. Not a single delegate will be sent to the London Convention, either by the American A.S. Society or any of its auxiliaries. It is too "gentlemanly" for body for the "common people" and — women!

Henry C. Wright,
(wife of Elizabeth Pease)
Darlington, England.



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Our worthy friend James Canning Fuller has gone to England, and will join the Convention; but he will do so on his own responsibility. I wish he would make a protest against the exclusive character of that assembly, and then mount to the gallery. Henry Colver will sail next week, from New York, for Liverpool. He also will probably join the Convention, "on his own hook." I wrote to you by J. C. F., and shall try to send you another letter by H. C. I hope you will see them both. I trust none of our English, Scotch or Irish friends will be members of the Convention. Pray, make you arrangements to attend the London anniversaries in May. It will be a good opportunity for you to become acquainted with many excellent individuals.

By So! you have not seen Elizabeth Pease! Then you ^{have} not seen the paragon of her sex. Give my regards to all our true-hearted friends in Ireland. Dear Deleah, mother, and the sisters, write with me in love to you. We invoke Helen's choicest blessings on your head.